

Jean-Luc Nancy reconceived the state of meaning in our world as a 'flight of sense,' where the meanings ebbed away from the cracks of this vessel of world. In the face of this looming absencing of sense, philosophy is required to reposition itself to deal with thinking about sense. His words find uncanny relevance in our post-COVID scenario: "[...] the destitution of the authority of sense or of sense as authority, and the entry into the unheard-of. For the unheard-of, one has to get one's ears ready. All of this has just barely begun [...]" (109). Today, we are in the middle of "unheard-of" times, exposed to realities that have jeopardized the tapestry of our lives. Movement as such is closed; *aporia* has opened.

The noun *aporia*, and the corresponding verb *aporein* ('to be in a state of *aporia*'), are derived from the root of the noun *poros* (passage, pathway, way/means of achieving). In Greek, it means a point that resists any movement forward. The relation between sense-making enterprise and *aporia* signifies two inter-related meanings: first, a mental state characterized by puzzlement, and second, its cause—i.e. forms of enquiry—and its object—i.e. situations. That is why, in the philosophical traditions of Ancient Greece, for instance, *aporia* constituted a methodology of analysis. Generally, though, to-be-in-a-state-of-*aporia* means that one is somehow—due to contradictions, conflicts, paradoxes—caught in a *cul-de-sac* of thought without finding a way out of it. In other words, aporetic moment challenges the act of sense-making.

As the *cul-de-sac* of thought, *aporia* is an inappropriate 'event,' otherness of which lies outside any category of understanding—a "place where *it would no longer be possible to constitute a problem*" (Derrida 12; Italics in the original). Rodolphe Gasché theorizes about *aporia* as a "heuristic point of departure for philosophy" (344) which entails the passage of getting lost to discover novel ways of engaging with thought. The events of "uncanny" and "sublime" within the philosophical discursive practices can be interpreted as possible domains of *aporia*, where boundaries and certainties are blurred in the liminal space they occupy. In them, the thought remains situated at a place where these *events* cannot be encapsulated within a determinate structure: of not only a solution but even its problematics. Set against the dialectical progress of rational thought, the existence of *aporia* challenges the closed space of logos, and allows for the prospecting of new meanings from within. Devoid of all landmarks, it stands against the interpreted theorizations—immanent to the thought—of the world. As the inescapable truth of both modernity and post-modernity, *aporia* remains the absolute other of the possibilities of sense making—always surviving outside the episteme, demanding constant semiological transitions.

In the openness of its space, *aporia* has the effect of pushing the thinking subject out of his embedded context, as he gets unhinged from his teleological constructions to face a crisis of agency and identity. This disorientation challenges Cogito's reflexive understanding of himself as the rational ground of certainty and questions his affirmations of meanings in the objective world. In unfamiliar ways, uncanny juxtapositions within the aporetic otherness bares such interludes where the rational subject stands disconcerted, unhinged from the logos of his world. The conceptual formations of *aporia* by this stranded subject keep recoiling within the confines of thought, and all its linguistic significations embroil themselves in a transcending experience of the non-understanding of things. Artists and thinkers employ it to rethink the poetics of making home, and thereby attempt to understand what it means to be human.

Our post-COVID reality reconceptualizes aporetic moments as the organizing logic of the contemporary world where systems have failed us, and the vector of historical movement stands transfixed. In this bleakness, the *aporetic* space expresses itself through a sense of indeterminacy, not bound to the cause-and-effect logic, that remains poised within the cracks of our civic existence as unresolvable internal contradiction. This sense of indeterminacy, thereafter, burgeons into uncanny images of unhomeliness in our times where one yearns to belong in this bleak topography of existence. Such unhomeliness, not limited to our experiential domain, has steeped our philosophical, cultural, and technological spheres as well. It draws attention to the secure boundaries of what we call our "home," and to other fences within which narrative(s) of civilization and anthropocentrism are played out.

Holding on to fragments of the episteme created over the past centuries, with renewed attempts to capture into language the unhomeliness we are hurled into, we face our present crisis that questions our way of living and engulfs the very semblance of our co-operational rational existence. Current Issue of the journal, invested in the enquiries surrounding *aporia*, presents Iqra Raza's paper in the themed section which engages with the works of Ishtiyak Shukri and focuses upon the spectrality of his protagonists. Occupying the space of neither the living nor the dead, their absent presence resists the history of oppression, thereby navigating the in-between spaces to narrate and create an alternative historiography involving the post 9/11 Muslim experience and the subsequent 'war on terror' narrative. In the special submission section, Jack Haydon Williams explores the cinematic practices of John Grierson; contextualizing Grierson in the Documentary Film Movement, it shows how democratized media in the digital age negotiates with the political and economic determinant. Stavroula Anastasia Katsorchi's paper takes us through the effects of Big Data extraction algorithms to show how the agency and free will of netizens are compromised to the extent that—even though "technology is the offspring of humanity's alleged scientific rationality"—the anthropocentric myth of human control is dismantled in the new era of data Enlightenment in 21st century.

While we have been stranded in the midst of the COVID-19 crisis, with its repercussions resounding across the globe, as economies get undermined and political propagandas manifest

themselves, publishing this Issue has been one of the few consolations we have had that give us special delight. This pandemic has tested our preparedness at various levels, but we owe gratitude to the scholars who have stood with us in solidarity through their relentless efforts.

Works Cited

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